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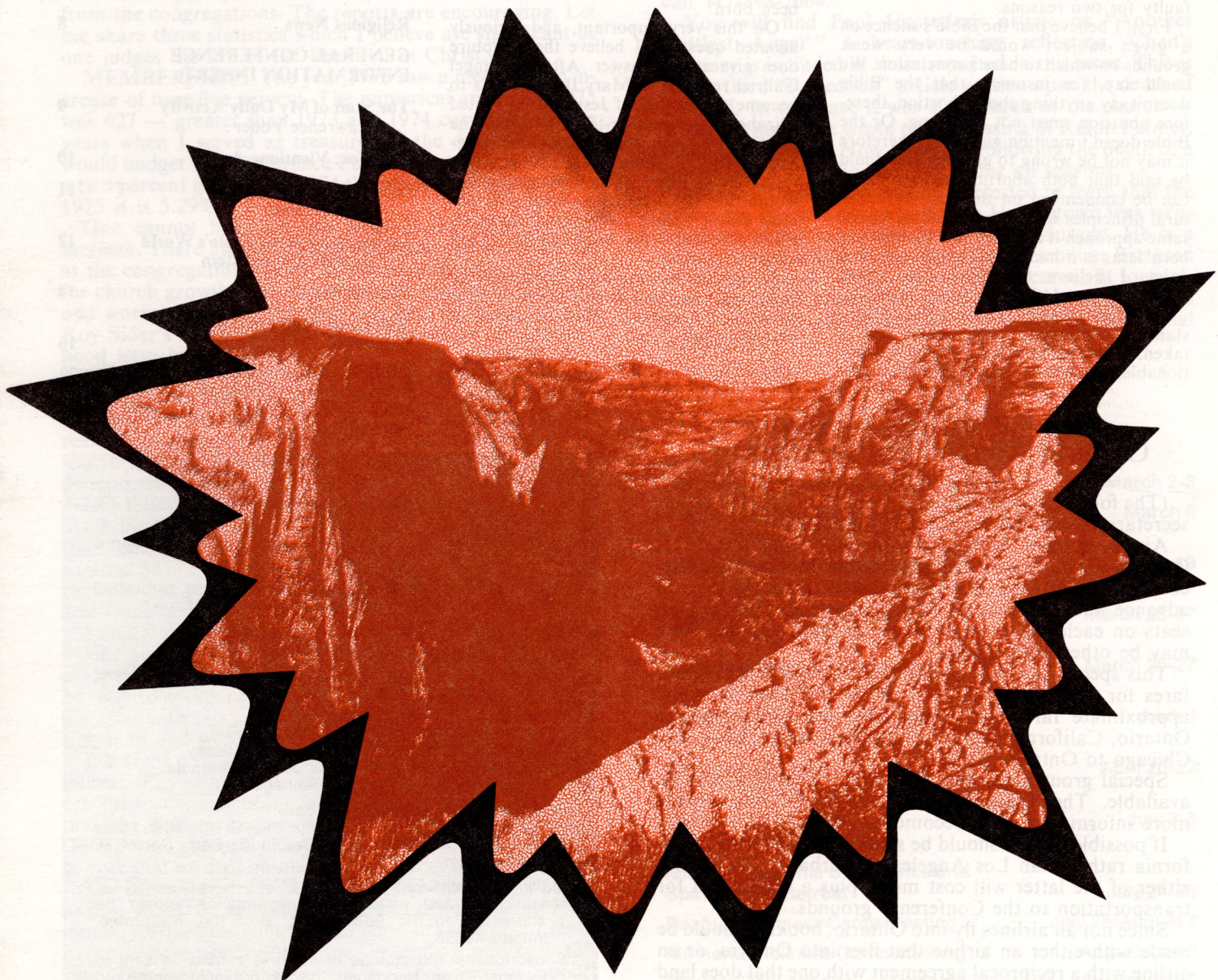
John E. Zercher

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Evangelical VISITOR

February 25, 1976



General Conference Information Insert

Letters to the editor

The Unborn Human Being

Dear Editor:

I enjoyed Merle and Ila Brubaker's dialogue, "Reflections on a Family Congress" in the December 25 issue. I felt that it gave a helpful and needed emphasis to wholesome family and husband-wife relationships.

But I did raise my eyebrows a bit when I came to the sentence: "We must admit, however, that the Bible does not call the unborn fetus a human being, so we probably should not call abortion murder."

It seemed to me that this logic was faulty for two reasons.

First, I believe that the Bible's silence on a given subject would be very weak grounds on which to base a conclusion. We could say, for instance, that the Bible doesn't say anything about abortion, therefore abortion must not be wrong. Or the Bible doesn't mention gambling, therefore it may not be wrong to gamble. If it could be said that both abortion and gambling can be condemned on the basis of scriptural principles which apply, I think by the same approach it could be said that the unborn fetus is a human being. (But on this point, I believe the Bible does speak specifically, as I shall point out later.)

In the second place, I think the circumstances mentioned, under which life is taken, make the inferred conclusion questionable. A doctor friend tells me that

babies born prematurely after six months pregnancy can, with special care, survive without difficulty. Obviously, such a child is "a human being" at the time of birth; and if its life would be taken deliberately at that time, this act very likely would be defined as murder. But suppose an abortion is performed at the same period of pregnancy, and the life of the fetus is taken, what is the essential difference between this act of taking life, and the first act? And could we say that the fetus is not a human being, just because it has not yet been born?

On this very important, and seriously debated question, I believe the Scripture does give us the answer. After the angel Gabriel revealed to Mary that she was to become the mother of Jesus, Mary visited Elizabeth, the mother-to-be of John the Baptist, *who was then six months pregnant*. "And . . . when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost" (Luke 1:41). And in verse 44, Elizabeth said: "the babe leaped in my womb for joy."

In light of this beautiful example from Scripture, can there be any question as to whether the unborn fetus is indeed a human being?

Albany, N. Y.

C. W. Boyer

General Conference Information

(The following information is from Henry N. Hostetter, secretary of the Transportation Committee.)

Air fares have changed considerably since late 1975. One special fare now available is the Bicentennial Discover America Fare. Booking must be made 14 days in advance and payment 10 days in advance. Only certain seats on each plane are available at this rate, and there may be other restrictions.

This special fare will give a 20% discount from regular fares for flights after June 1. With this discount, some approximate fares for "round trip are: Harrisburg to Ontario, California, \$290; Dayton to Ontario, \$244; and Chicago to Ontario, \$230.

Special group rates and night flight fares may also be available. The Transportation Committee will provide more information as it becomes available.

If possible, flights should be scheduled to Ontario, California rather than Los Angeles or Burbank. Flying into either of the latter will cost more, plus a higher cost for transportation to the Conference grounds.

Since not all airlines fly into Ontario, booking should be made with either an airline that flies into Ontario, or an airline with a reciprocal agreement with one that does land at Ontario. *Reservations should be made early.*

Airport arrival time should be no later than noon on July 3 to allow time for registration before the opening Conference session at 3:30 p.m.

Henry Hostetter can make booking arrangements for individuals, groups, or families, and secure tickets. He can be contacted directly. More information will follow when available.

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COVER: A view of the Great White Throne and Canyon, Zion National Park, Southwest Utah, near Interstate 15. (A Union Pacific Railroad photo.)

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MEMBER  EVANGELICAL PRESS ASSOCIATION

Editorial

Some Good News

STATISTICS may not be a foolproof measure by which to judge a church. But statistics do say something about the life of a group. One of the evidences invariably used to attest to the vitality of the early church was the number of people converted to the new faith.

We have just reviewed the reports that have come in from the congregations. The reports are encouraging. Let me share three statistics which I believe are significant as one judges the life of the Brethren in Christ.

MEMBERSHIP: The year 1975 saw a membership increase of over five percent. The numerical growth in 1975 was 627 — greater than 1973 and 1974 combined. In the years when I served as treasurer of the denomination I would budget the Conference Fund income on the basis of a two percent growth. In 1974 the percentage was 3.6%; in 1975 it is 5.29%.

One cannot help but ask what is the cause of this increase. There has been a new emphasis upon evangelism at the congregational level. In addition there is a concern for church growth. The attendance by pastors at seminars and workshops on evangelism has had its effect. Bishop Roy Sider's church growth workshops across the brotherhood have borne fruit.

There is a growing concern for people. When Jesus stated that the Sabbath was made for man and not man for the Sabbath, he was not abrogating the Sabbath. He was rearranging priorities. The church needs to keep its priorities in keeping with Christ's priorities. I believe we as a denomination are working at this.

GIVING: Denominational giving passed the 5 million mark for the first time. The increase over 1974 was more than one half a million. The per member giving has reached \$415.37. This will no doubt be among the highest per member giving among the churches in United States and Canada.

I do not suppose that many of us are suffering as a result of our giving. It would be easy to suggest that there are evidences that we could give more and should, and it may be folly to compare ourselves with others. Jesus jolted the disciples with His judgment on giving as they watched the rich man and widow give their gifts.

But right now I would like to point out that our giving increased by more than eleven percent during 1975. There are many congregations where I have reason to believe that the budget exceeds the tithe of the congregation. Giving is an acceptable measure of devotion. I am pleased to note that we are continuing to give liberally.

The other statistic is **MINISTERIAL** students. I do not have a count on all young men who are preparing for a ministry within the church. I do know of those in our seminaries. There are fourteen men attending seminary this year. This is the highest number in all our years of support for ministerial training. I believe that the number of young men entering the ministry is a very accurate indication of the vitality of a group, be that group a congregation or denomination.

I am pleased to find some good news occasionally. And I am pleased to share it. I find this good news. I confess I am encouraged and a little bit excited.

Z

From the Editor

The General Conference looms large in this issue. Our Convention Director, Paul Hostetler, does an outstanding job in seeing that nothing is missed when it comes to the planning necessary to attend General Conference. Continue to watch for information in the *Visitor*.

We find much interest on our part in economies of travel as suggested by Leon Stauffer in the recent issue. He reports "overwhelming" response to his idea of "Brethren Inns Along the Way." If you offered to be a host you will automatically receive a directory. If you did not find it possible to be a host but may wish to be a guest, write to Mennonite-Your-Way, Box 1525, Salunga, Pa. 17538 or call 717-898-2064.

You will find Paul Hostetler's article on "Another 'Littlest Angel'" a heart-touching reflection. Chad's obituary is included in those reported in this issue. This is Paul's third "Reflection" article written upon the death of a friend. In one case it was a patriarch of the church — Walter Winger. He wrote on the passing of Ralph Palmer, taken in his prime. Now he writes following the death of a young lad. Paul is indeed a man for all seasons.

Many of our readers will be interested to learn that the article on the new congregation in Hagerstown was written by a young man, age 16 — Scott Morgan. He is a junior in high school and attends the Paramount Brethren in Christ Church. He is considering a career in journalism. The editor hopes that in abridging the article he did not dampen the enthusiasm that was evident in the original manuscript.

calendar

Messiah College Ministers Conference	March 2-3
Pacific Regional Conference Chino Church	March 6
Central Regional Conference Pomeroy Chapel	March 13
Atlantic Regional Conference Manor Church	March 26-27
Canadian Regional Conference Heise Hill Church	March 26-27
Allegheny Regional Conference Mt. Rock Church	April 3
CHA Convention Rochester, N. Y.	April 20-22
General Conference Azusa College	July 3-8
Midwest Regional Conference and Spiritual Life Retreat	July 21-25
Roxbury Holiness Camp Meeting	July 28-August 8
Memorial Holiness Camp Meeting	August 18-22
Niagara Holiness Camp Meeting	August 22-29

NOTE: Incorrect dates for Roxbury Camp and CHA Convention were submitted to the Board of Christian Education for the Family Appointment Calendar.

The dates for Memorial Holiness Camp have been changed since the printing of the calendar.

You will wish to make the proper notation of the correct dates as given above.

Praying big is more than a matter of dedication.
To pray big, we must know who God is, who we are,
what God's promises are.

Praying Big

William J. Krutza

THE PRAYER CONCEPTS of Jesus Christ seem to evade most of us. "If you ask anything in My name, I will do it" (John 14:14). "If you say to this mountain, 'Be taken up and cast into the sea,' it will be done. And whatever you ask in prayer, you will receive, if you have faith" (Matt. 21:21-22).

Back at the home church or in our individual homes, we usually major in minors when the Lord wants us in the big league. Aunt Tillie stubbed her big toe. It became swollen. She couldn't attend the Wednesday prayer meeting. Let's be sure to all remember her. One Sunday school class is having an outing on Saturday. Let's pray it won't rain — even though farmers' crops 30 miles down the road are desperate for a watering.

It seems to me, as I have conducted prayer conferences in several of our churches, that evangelical concepts of prayer are usually based upon the satisfaction of immediate human comforts and cares and the elimination of anything unpleasant from our experiences. We seem to get bogged down in the things Jesus classified under the "all things" He would add unto us if we paid attention to the reign of God in our lives first. We seem to miss the kingdom of God and of His Christ — with His accompanying reigning power and presence.

Enlarging our prayer horizons puts considerable pressure and strain upon our mental capacities as well as upon our inner dedication. Praying big isn't simply some type of spiritual plane we

reach — although when we become better acquainted with the personality of our God, we unconsciously enlarge our concepts about what we can ask and receive.

We don't need to spiritualize why we don't pray more meaningfully. Much of what we utter from day to day is simply unthought-out repetition. We're comfortable reciting a list, repeating stock generalizations, asking God to bless this, that and the other thing even when we pay little attention to the meaning of the catch-all word *bless*.

Meaningful prayer demands meaningful thinking. It's not a matter of being more dedicated. It's a matter of thinking through who God is, who we are and what means of tapping the person and power of God are available to us. An intelligent study of Scripture will reveal this.

Concentrating on some aspects of the great character of God will be exceedingly fruitful in producing an expanded concept about our communications with Him. One can't contemplate the majesty of the Creator-Sustainer of all things without some surprising verbal expressions of awe, wonder and worship. One can't dwell upon the creative genius of the Lord and not be stimulated to praise Him and submit to His dynamic lordship. One can't sense the amazing reality of the Word becoming flesh — becoming like humans — and not have his views deepened. Contemplating God as revealed in the Bible can be mind boggling. But thanks be to Him, He provides the acumen to practice such contemplation.

The big challenge facing the person who has opened his mental capacities heavenward is to be able to transfer

lofty and holy thoughts into practical applications. But it is possible. God is a relating being. He understands finitude. And though our stubbed toes come within the realm of His concern for us, He waits to bring us into a sphere of larger problem solving and advancement of His cause within the geography in which we are placed.

Praying big becomes exciting. It can make Double in a Decade an adventure of the unexpected. It can bring us into the struggle of supplying food for the hungry. It can thrust us into being mediators between hate-filled earthlings. It can help us to bring meaning to the meaningless. To lift the destitute. To cheer the lonely. To rescue the hell-bound. It will utter, "Lord, what will You have me to do?" and then stand in wonderment as the Lord shows what's ahead.

To pray big demands mental goal setting. Reaching toward greater objectives. Stretching the imagination. Exercising faith. Committing oneself not only to Him but in obvious ways to others.

I've seen people get loosed from cliches, generalizations, anemic prayer patterns. But it doesn't come easy. It takes mental and wilful struggle. But it's worth it all. God becomes known for what He wants to be. And the believer senses his place in the kingdom — a place of lofty input and output — because He has made us a little lower than the angels and crowned us with glory and honor, that we may participate with Him and converse with Him in manners worthy of the position to which we have been called.

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The author is a member of the Evangel Baptist Church, Wheaton, Illinois. He conducts prayer conferences and is the author of nearly twenty books.

Another "Littlest Angel"

Paul Hostetler

ONE of my first pastoral calls after coming to the Grantham congregation was in the home of Ron and Shirley Brubaker. At that time these fine, Christian parents had two daughters, Jodi and Vicki, and a son of about five months.

Little Chad was a "special child," to use a familiar euphemism. His mongoloid features were clearly evident to my wife and me.

Ron and Shirley were very open to discuss their challenging circumstance with us. The serene smile on Shirley's face was beautiful to behold, even when tears started chasing each other down her cheeks. Ah, the agonies and ecstasies of parenthood. But only the parents of special children can understand this particular dimension fully.

Pastors try, but they often fall short. I felt most inadequate that evening. How wonderful that our Lord, who is "a man of sorrows and acquainted with grief," brought comfort to the Brubakers then and in all the days since.

That was six years ago. This past December, Chad contracted a severe respiratory infection. His mother took him to the doctor. That evening at home he continued to breathe with

difficulty. And then, he just stopped breathing. The little memorial card at his funeral stated that he "entered into rest, December 30, 1975."

Chad was such an affectionate child. Long after other children were "making strange" he continued to give his love recklessly to all.

And he was so obviously a happy child. The cheery disposition of his early years and his Its-wonderful-to-be-alive! outlook on life stayed with him all his days. With the Grantham people, Chad was a very special person.

One wonders if it is a God-directed irony or a fallen-nature fact that "normal" children soon learn to reserve their affection for a limited number of people, and that children with average intelligence soon learn to frown more and smile less.

One of his teachers at the Grantham Church was among the many recipients of Chad's love. And she had a special compartment of love in her heart for the little lad. On her way home from his funeral she stopped in a bookstore and purchased two copies of *The Littlest Angel*, an enchanting Christmas story.

She gave one book to the church library in Chad's memory and gave

the other to his parents. Since the book happens to be my favorite Christmas story (other than the Bible accounts), the teacher's thoughtful gesture impressed me as being one of the most thoroughly just-right happenings in a long time.

The Littlest Angel, like Chad in many ways, found himself in heaven one day. Since he was doing all kinds of impetuous things, he frequently managed to ruffle the feathers of dignified "normal" angels.

After the Littlest Angel had been in heaven for a while, the time came in God's plan for Jesus to be born in the Bethlehem manger. All the angels rejoiced, and each one began to prepare a gift for the Christ-child. But the Littlest Angel had a big problem in that he was unskilled indeed.

When the time came for presenting the gifts before the throne of Almighty God, the downcast cherub held only a small, rough box which he had brought from earth. All heaven held its breath as God opened the box and beheld butter-fly wings, a sky-blue bird's egg, two white stones, and an old dog collar.

God was pleased. In fact, he liked that gift better than all the more imposing gifts of thousands of other angels. Then something wonderful happened! But then, you will want to read the book for yourself, and share the story with a wide-eyed child.

As for Chad, he is now forever delivered from the limitations of mind and body. For Ron and Shirley Brubaker there is a new kind of agony and ecstasy. But for the new Littlest Angel, only ecstasy.

HAPPINESS IS

- not depending on what happens around us to produce it.
- a determined set of the will not to be influenced by the counsels of the ungodly.
- being careful to keep moving when in the way where sinners are standing.
- maintaining a "bewareness" of entertaining the thinking of those who doubt and scorn the Way of the Cross; never to "sit down" where they sit — not what do my peers think, but what does my Heavenly Father think about it?
- finding delight in the "Perfect Law of Liberty" — so much so that its precepts are kept in mind as rule of conduct day and night.
- drinking deeply of the water of life constantly, thus
- being neither barren nor unfruitful in the knowledge of our Lord Jesus Christ — a tree planted in the garden of the Lord.
- fulfilling the purpose of Jesus: "I have chosen you, and ordained you, that you should bring forth fruit, and that your fruit should remain . . . Herein is My Father glorified that you should bear much fruit."

UNHAPPINESS IS

- being "wishy washy," like the chaff which the wind driveth away.
- being unstable in all one's ways.
- being moved by what everybody's doing.
- standing for nothing; falling for everything that comes along; if it's the fashion do it!

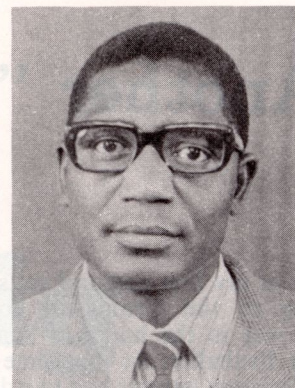
For such there is no pleasure in the company where those who have God-given convictions congregate, nor will there be anything to stand on at the judgment.

Absolute safety lies only in understanding God's rules of right conduct and pursuing them; for He knows who is following them and He can't be fooled. Others are on a way that seemeth right according to their own reasoning but the end thereof is the way of death. Of one such it is written, "Her end is bitter as wormwood, sharp as a twoedged sword . . . her feet go down to death; her steps take hold on hell."

(With apologies to the inspired writer of Psalm 1, Philippians 4:8; Proverbs 5:2; 14:12; Romans 6:21; James 1:8, 12, 25; John 14:13-15; 15:16, 8; Psalm 92:12, 14; II Peter 1:8)

—C. R. HEISEY

The desire for "majority government" in Rhodesia (where only 1 in 20 persons is European) is a sensitive issue currently facing both the African church and the missionary contingent. T. L. Ncube, a teacher at Wanezi Mission, outlines his understanding of the historical setting and the current attitude of the church toward the political situation in Rhodesia, noting as well the effects of the church's position on African youth.—PAGE EDITOR



The Church and "The Rhodesian Question"

T. L. Ncube

THE CHURCHES' attitude towards the political situation in Rhodesia can best be understood in the light of their contribution to its social and economic development. It is, therefore, necessary to examine briefly and carefully the role that has been played by the churches.

In 1890, after the arrival of the Pioneer Column (which consisted mainly of people of British stock) in Mashonaland, many denominations established mission stations on land granted to them by Cecil Rhodes. Some of these denominations included the Anglicans, the Wesleyan Methodists, the Salvation Army, the Dutch Reformed Church, the Seventh Day Adventists, and the American Methodists. The London Missionary Society and the Roman Catholics had established mission stations in Matabeleland in 1859 and 1887 respectively.

The response to their efforts at evangelization was disheartening. In 1893 the Ndebele Military State was destroyed by the British South Africa Company with the help of British troops, but still the churches made little headway. It was only after the Ndebele and Shona Rebellions had been crushed in 1896 and 1897 respectively, that the churches entered upon a period of great influence and power.

More denominations were granted permission to build mission stations after 1897. One of these was the Breth-

ren in Christ Church, which opened the Matopo Mission in 1898 in Matabeleland. By the turn of the century, nearly all the churches had won converts among the African people.

The churches' primary aim was (and still is) to preach the gospel. Yet all of them realized from the very beginning the futility of preaching emotionally a gospel that was not based on the realities of secular life. Consequently, they built schools where Africans were not only taught how to read and write, but also how to build better houses, to improve their farming and their standard of health. In this way the churches made Africans happier members of the Christian society. Thus the churches have played an important part in African education, seeing it to be a vital instrument of Christ's gospel.

The present political situation in Rhodesia becomes clearer if viewed in the context of the country's historical development. In 1923 Rhodesia, which had been administered by the British South Africa Company since 1890, was granted Responsible Government by the British Parliament. But the government consisted exclusively of European members because the electorate was predominantly white. The Africans at this time were largely not highly educated and, therefore, not politically conscious.

After the second World War (1939-1945) many educated African

young men left mission schools and found employment as clerks, school teachers, carpenters, builders, medical orderlies, and agricultural demonstrators. In the late 1940's and early 1950's many mission secondary schools and a few government schools were opened. The result was that after four years of secondary education up to the Cambridge School Certificate level, there was an influx of these young men into the labor market. Unfortunately, only a few of them were employed in responsible jobs. In their secondary education, these young men had been brought into contact with western ideas of individual or human rights, human dignity, justice, and democracy. They, therefore, were dissatisfied with the predominantly European political set-up which offered them little in the way of job opportunities.

In the 1960's many African states achieved independence from their colonial rulers. As a result, many educated young men were given responsible jobs. This had a great effect on the youth in Rhodesia who had by then become politically aware and sought to bring about changes in the political structure of their country. They formed mass political parties whose aims and objects were mainly to bring about changes in the political structure which to them was unrepresentative.

On the other hand, the European government of Rhodesia has tried

since 1962 to obtain independence from Great Britain, but without success. [The Unilateral Declaration of Independence, declared by the Rhodesian government in 1965, has not been recognized by Great Britain or other major world powers.—Editor] The present political situation in Rhodesia is that the Africans are demanding not only a greater say in the government, but complete transfer of power from the Europeans to them — “Majority Rule.” But the Europeans are opposed to the hasty granting of political power to people they consider to be politically immature. That is, in a nutshell, the Rhodesia question.

In theory, the churches are one in their attitude towards the political situation in Rhodesia today. They all want to see a peaceful, just and lasting solution to the problem. Accordingly, they all condemn very strongly the use of violence in any form by both racial groups on the grounds that it is incompatible with the tenets of Christianity, which they preach.

But they, however, differ in practice in their attitude toward the political situation, particularly in the extent to which they should be involved in political affairs. Some churches such as the Roman Catholic, Anglican and American Methodist (to mention only a few) take a more or less active part in politics. They believe that, in addition to the salvation of men's souls, it is the duty of the churches to raise their voices, to proclaim the Christian and human values of love, justice and equality of all men in the eyes of God. Furthermore, they believe that the churches must denounce racial discrimination, injustice, and tribalism which divide Rhodesia society and cause antagonism and bitterness.

The other churches (and these are in the majority) believe that the church's function is first and foremost to preach the gospel. They regard involvement in politics as a deviation from Christ's Great Commission, which He gave to His disciples — “Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Holy Spirit . . .” (Matthew 28:19-20 RSV).

This attitude of non-involvement in Rhodesia's political affairs by the majority of the churches has a negative effect on the African youth. Many of them of proved ability are kicking their heels in despair and discontent because of lack of job opportunities and further educational facilities in the academic and technical fields. Most of these youth are from mission secondary schools where they were taught to love one another and that all are equal

in the eyes of God. These churches do not seem, as far as they (the youth) are concerned, to be helping them in their plight. Hence they regard these churches, right or wrong, as being in league with the government and criticize them for not practicing what they preach. The result is that a substantial number of young people have lost confidence in the churches and have joined the nationalist parties and other organizations which seem to promise them a better future. This explains why many educated African youth are today critical of the churches' attitude toward the present political situation in Rhodesia.

Yet it would be to err lamentably to regard the African youth attitude toward the churches as entirely negative. The majority of the youth have been and are still being educated in mission schools. They naturally appreciate all that the churches have

done and are doing for them educationally and spiritually. Many of them realize that the churches are different from the government of the country and that in theory these churches would like to see the present political structure changed in a peaceful manner to accommodate African political aspirations. Thus some African youth feel it is better to accept the churches' sympathy, advice, and guidance.

Finally the majority of the youth choose to remain within the churches, though they feel these churches' attitude towards the political situation in Rhodesia leaves much to be desired. They work with and through them to bring about constitutional changes while at the same time tacitly supporting other more dynamic organizations which they believe are likely to achieve immediate political changes.

CRISPEN

That particular Thursday afternoon I departed from my usual schedule. After the midday prayer meeting, instead of going to the house for a bit of relaxing work in the garden, I went to my office at the Secondary School to grade some homework I had collected from the students that day.

As I was reading over their homework, I became aware of somebody outside the door. Then there was a knock. When I responded, “Come in,” a tall Form Two boy, Crispin, entered. With tears streaming down his cheeks, he fell to the floor as if weighted down by a heavy burden. I invited him to sit on a chair I had for visitors, but he felt more at ease remaining on the floor.

I didn't need to ask what he wanted, for he burst out, “After prayer meeting I went across the dam with my friend. As we were coming back across the wall of the dam, the thought came to me, ‘Where is this way of life leading me?’ I said to my friend, ‘If Miss Graybill is in her office this afternoon, I am going to go and ask her to pray with me.’ I am so glad I found you here in the office!”

Crispin was not the only one who was glad I had changed my routine.

He didn't give any explanation as to what he had been doing on the other side of the dam, but apparently his activity was counter to school regulations.

He prayed in his own language, telling God about his careless way of living and asking for forgiveness. I then prayed for him. Then I gave him verses which God placed upon my heart. Gradually Crispin felt less of a burden, until he lifted his head and looked directly at me, then got up and sat on the chair.

When he left the office, he said, “Miss Graybill, I want you to pray with me often.” I told him that he was welcome to come whenever he wished. He never came to my office again, although at different times he would say, “I'm coming tomorrow.” (Perhaps Crispin is similar to many of us who have a desire to do good, but allow Satan to prevent us from fulfilling that desire.)

Crispin was not among the students who entered Form Three the following year, due to the lack of funds for his school fees. But he is a boy whom I have not forgotten, and for whom I breathe a prayer as his name comes to my mind.

—Anna J. Graybill, teacher on furlough from Wanezi Secondary School, Rhodesia

Religious News

Agriculturists Needed for Nigeria

The Community Development departments of Sudan Interior Mission in both Nigeria and Ethiopia are growing rapidly. Projects include all aspects of community improvement, including agriculture, water supply and community health.

Urgent personnel needs are for three agriculturists, two with Crops degrees and one with Animal Husbandry degree. All should have farming experience, an SIM release stated.

Recognition of Evangelical Voice Cited at Anglican Conference

Evangelicals in the Church of England are no longer a "despised minority" and are themselves discarding their "siege mentality," according to the Rev. John Stott, a leading evangelical and rector emeritus of All Souls' Church in west London.

Mr. Stott made his remarks in the course of his "keynote address" to a conference of more than 300 evangelical clergymen at the Swanwick conference center in Derbyshire county. The conference, the second of its kind, was for clergymen over 40 and was designed as a refresher course to stimulate new thinking.

Mr. Stott said that evangelicals now accepted and respected no longer felt threatened. There was, he said, a "remarkable realignment" of church parties going on, with the previously clear lines of demarcation becoming blurred.

One of the developments of recent years, Mr. Stott added, was a common front presented by Anglican evangelicals and Catholics in opposition to "destructive modernism."

Western Evangelical Seminary Selects President

Dr. Leo M. Thornton, an ordained Free Methodist Minister, Educator, Chaplain, and Oregon State Representative, has been elected President of Western Evangelical Seminary located in Portland, Oregon. He succeeds the late Dr. Paul P. Petticord who participated in the Seminary's founding, was first Chairman of the Board, and President for over twenty-eight years.

Dr. Thornton, widely known in National Association of Evangelical and Christian Holiness circles, has been with the Seminary since 1958. Prior to his election as President, he served under Dr. Petticord as Vice President, Executive Vice President, and since July 1975 as Acting President.

CIA Leader Tells NCC: Missioners Have Value In Intelligence Work

Central Intelligence Agency Director William Colby has declined to order a halt to his agency's use of American mission-

aries and foreign clergy in its intelligence-gathering operations.

In response to a request from two National Council of Churches executives that he do so, Mr. Colby wrote that the ecumenical organization's position was "founded on a misunderstanding which would make such a directive inappropriate."

Mr. Colby noted that a statement by the NCC's Executive Committee, which had been enclosed with the letter, referred to "extensive contact between CIA and American missionaries and foreign clergy abroad." According to the CIA director, the intelligence agency "has very few such contacts."

Missing N. Y. Pastor Not Abducted By Satanists, Skipped With Funds

The Rev. Donald LaRose, who disappeared mysteriously November 4 after receiving threats by mail from "satanists," was not abducted but left on his own with \$4,800 of his own money — \$3,500 of it in stock from Syracuse Radio Station WMHR, according to the New York State Police.

A private detective hired by the First Baptist Church to find their pastor, uncovered evidence that the minister left on his own. Reward money totalling \$15,000 was immediately withdrawn.

Radio minister Carl McIntire had organized a rally to call national attention to the abduction which was supposedly carried out by cultists following a series of sermons by Pastor LaRose.

High Court Rejects Plea To Halt "Released Time"

The U.S. Supreme Court has rejected a challenge to the constitutionality of a released time religious instruction program in Harrisonburg, Va.

The Court rejected without comment an appeal of a decision by the Fourth Circuit Court of Appeals which upheld the practice as constitutional.

In Harrisonburg, children of three public elementary schools participate in the "released time" program. They attend religious education classes one hour a week in trailers stationed near the schools. The trailers are owned by the local Council of Weekday Religious Education.

The appeals court had overturned a ruling by a lower court that the program was unconstitutional because it tended to "create an impression of an endorsement of the program" by the public schools and "obscure any distinction between the religious and secular classes and teachers."

Missionary Says India's "Emergency" Laws Averted a Revolution

A New Zealand woman who has been a missionary teacher in India for 23 years, has said that the Indian government's emergency measures, seen by many Westerners as oppressive, are "necessary to avert a revolution."

Miss Kathryn Hollister-Jones was home on leave from Punjab State, where she directs a government-aided Presbyterian school. She was posted to Punjab by the Presbyterian Church of New Zealand.

"We were heading for a revolution," Miss Hollister-Jones told the New Zealand Press Association in defending the state of emergency proclaimed last June by Prime Minister Indira Gandhi.

Thousands of Mrs. Gandhi's political opponents have been reported jailed without trial; rigid press censorship has been imposed.

"We have no one other than Mrs. Gandhi who can hold the people together," said Miss Hollister-Jones.

Evangelicals Who "Shun" Politics Told They Commit Sin of Omission

Evangelical Christians who shun involvement in politics in an effort to remain "pure" were chided here by a political science professor.

Thus, he said, such evangelicals have "left the ballgame to those who don't share the moral vision of Christianity."

Dr. Paul Henry of Calvin College, an evangelical school in Grand Rapids, Michigan, who is also a Republican county chairman, said evangelicals commit that sin of omission because many "are afraid to live with moral and ethical ambiguities" that politics and its compromises may involve.

Dr. Henry spoke at a day-long seminar at Bethel College on "Evangelicals in Politics in Minnesota."

Postal Service Better 'n Ever? Never Heard of Billy Graham!

Billy Graham an "addressee unknown"?

And in the place where he has been a long-time resident, Black Mountain, North Carolina?

Dr. Carl F. H. Henry, retired editor of the fortnightly magazine *Christianity Today*, has found the answer is yes.

The Christmas card he mailed to the famed Southern Baptist evangelist was returned to him here from Black Mountain marked "addressee unknown."

Either America is tobogganing to radical secularism," Dr. Henry noted wryly, "or the postal service is worse than anyone has a right to expect. Secular erosion of religious awareness is apparently worse in Black Mountain."

Population of Black Mountain: 3,204.

Public Supports Dismissed Employees Who Refuse Work On "Nude" Magazines

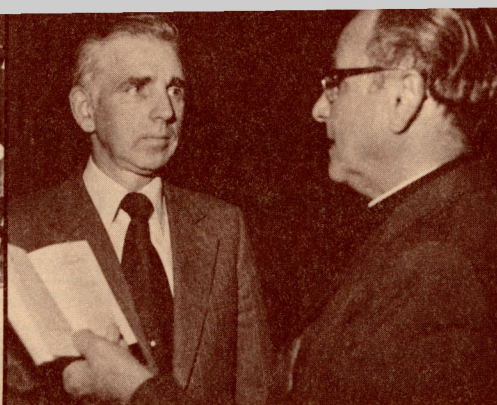
A printing house here and a group of its former employees are involved in a controversy concerning the right of employees to refuse to work on magazines featuring nudity.

Eight employees were fired and two resigned from the Meredith Corp. because of their objection, on religious and moral grounds, to accepting work assignments involving *Viva* and *Penthouse* magazines.

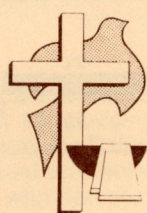
The magazines, which feature permissive life styles, are published by Penthouse International, Ltd. of New York and printed under contract by Meredith. The firm also prints such magazines as *Successful Farming* and *Better Homes*.

Meredith Corp. has maintained that it will not rehire the employees unless they consent to work on all the magazines it prints.

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for church-wide fellowship



Attend the
Brethren in Christ
General Conference

Dates: Saturday, July 3, through Thursday, July 8,
1976

Place: Azusa Pacific College, Azusa, California

All persons attending General Conference will need
to:

Report lodging plans or requests by June 1

Report transportation plans or requests by
June 1

Full information and reply forms in the February 25
issue of the *Evangelical Visitor*. Additional forms
available from your pastor or from the Convention
Director, Paul Hostetler, Grantham, PA 17027.

GENERAL CONFERENCE
a great family experience

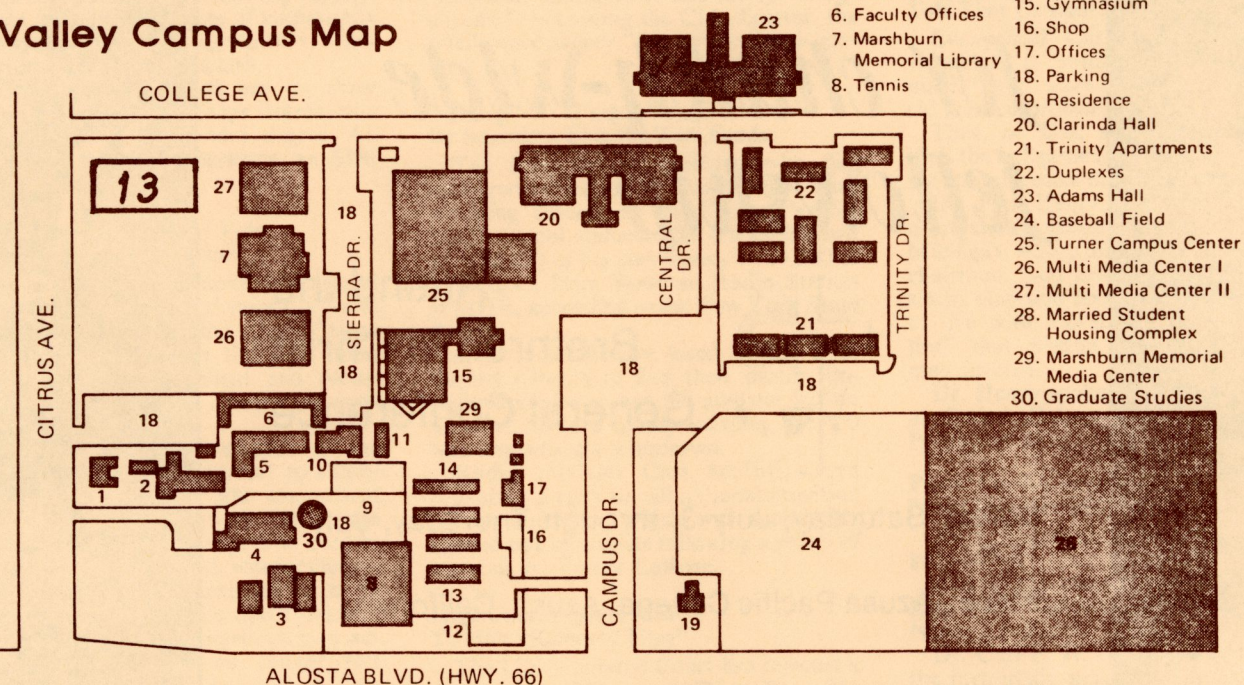


SITE OF 1976 GENERAL CONFERENCE

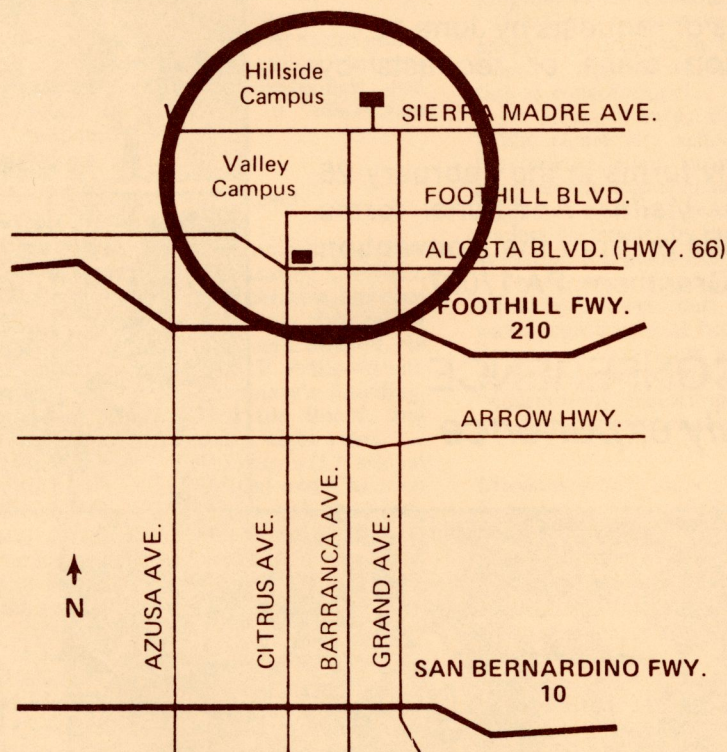
Azusa Pacific College, Azusa, California

All sessions, meals, and lodging will be on the Valley Campus. Some youth activities and any overflow lodging will be on the Hillside Campus. Information and Registration will be in the Turner Campus Center.

Valley Campus Map



- | | |
|-------------------------------|-------------------------------------|
| 1. Music Annex | 9. Volleyball |
| 2. Music Building | 10. Little Chapel |
| 3. Administration Annex | 11. Alumni Court |
| 4. Administration Building | 12. Storage |
| 5. Faculty Offices | 13. Science Building |
| 6. Faculty Offices | 14. Classrooms |
| 7. Marshburn Memorial Library | 15. Gymnasium |
| 8. Tennis | 16. Shop |
| | 17. Offices |
| | 18. Parking |
| | 19. Residence |
| | 20. Clarinda Hall |
| | 21. Trinity Apartments |
| | 22. Duplexes |
| | 23. Adams Hall |
| | 24. Baseball Field |
| | 25. Turner Campus Center |
| | 26. Multi Media Center I |
| | 27. Multi Media Center II |
| | 28. Married Student Housing Complex |
| | 29. Marshburn Memorial Media Center |
| | 30. Graduate Studies |



DIRECTIONS

Azusa Pacific College is about 17 miles west of Upland, California, at the corner of Alosta Boulevard (Hwy. 66) and Citrus Avenue.

Those traveling by car have a choice of various routes from Upland. Perhaps the simplest route is by way of Foothill Boulevard and Foothill Freeway.

Leaving Upland, travel north on Euclid Avenue to Foothill **Boulevard** (Hwy. 66). Turn left (west) on Foothill Boulevard and travel approximately 8 miles to the Foothill **Freeway** (I-210) interchange.

Travel west on Foothill **Freeway** to the "Citrus" exit onto Base Line; turn left on Base Line to stoplight at Citrus Avenue; and turn right on Citrus Avenue. Azusa Pacific College is about $\frac{3}{4}$ mile north of Foothill Freeway. Allow 20 to 30 minutes for the trip.

Registration for General Conference, rooms, and meals will open at 9:00 a.m. on Saturday, July 3.

MEALS, LODGING, AND TRANSPORTATION INFORMATION

General Conference of 1976

If you plan to attend General Conference at Azusa Pacific College, *please fill in this form regardless of where or with whom you plan to stay.* Return it to the Convention Director by **June 1.**

PRINT your name: _____ Phone (____) _____

PRINT your address: _____

How many will be in your group? Men _____ Women _____ Children _____

Please PRINT names, and if 18 or under, include their ages:

Date of expected arrival at Conf. grounds: _____ Expected departure from Conf. grounds: _____

MEALS AND LODGING

The college is offering a 5-day "meal and lodging package plan." This includes all meals from the Saturday evening meal through the noon meal on Thursday, and five nights of lodging, starting with Saturday night. The total per person is \$37.50.

Meals purchased otherwise are: Breakfast, \$1.50; Lunch, \$1.90; and Dinner, \$2.50. No meal discounts for children. The college snack bar will also be open.

Lodging, when *not* as part of the package plan, is \$3 per person per night. If a private room is desired, the rate is \$6 per person per night. All rooms are in modern dormitories.

Rooms may be reserved for the Thursday and/or Friday *before* General Conference. These will not be a part of the package plan and the rates will be \$3 per person per night. You can indicate your wishes in this regard under "Remarks" below. (No rooms available following close of Conference.)

The rooms in Clarinda Hall and Adams Hall have twin beds, and two persons will be assigned to each room unless otherwise requested. Parents may have children in their room without extra charge if no extra bed is needed.

ROOM RESERVATION

_____ I wish to make reservations for the package plan for _____ persons at \$37.50 per person.

_____ My spouse and I will be having children in our room with us (no charge if no extra bed is needed).

Names and ages: _____

The following persons in my group wish to reserve rooms at \$3.00 per person per night as follows (circle desired nights):

Name _____
Sat. Sun. Mon. Tue. Wed.

Name _____
Sat. Sun. Mon. Tue. Wed.

Name _____
Sat. Sun. Mon. Tue. Wed.

Remarks (Give any additional information which could be helpful to person making assignments, e.g., room desired on first floor for health reasons, adjoining rooms requested, etc.): _____

LINEN PACKAGE

Linen packages are available at \$3.50 per person. They include: pillow, pillow case, blanket, 2 sheets, wash cloth, and 3 towels. None of the above are in any room: you may bring your own.

_____ I wish to reserve (give number) _____ linen packages.

MEALS NOT IN PACKAGE PLAN

Indicate the number of persons in your group, *not* in the package plan, who will be eating in the college dining room

on Saturday evening: _____

After such persons arrive on the conference grounds, they will need to indicate which meals they wish to eat in the dining hall at least a day in advance. The snack bar will be open during meal hours.

CAMPSITE RESERVATION (on campus)

Only units which require no electrical, water, or sewage hookups can be accommodated. Units needing rest room facilities *only* can camp on the Valley Campus macadam parking lot adjoining a dormitory. (no stakes may be driven) Units with self-contained rest rooms can camp on a grassy area with some shade on the Hillside Campus. Camping at both places is free.

_____ Please reserve a camping space near a dormitory.

_____ Please reserve a camping space on the Hillside Campus.

Type and size of camping unit _____

OFF CAMPUS LODGING

All persons making their own arrangements for lodging in private homes, motels, or off campus campsites, be sure to fill in the following blanks.

_____ I (We) will be arranging our own lodging.

If in a private home, PRINT your host's name and address below: _____

If in a motel or public campsite, PRINT its name and address below: _____

Area Motels (Make reservations *directly* and *early*.)

(The rates are the minimum for two persons)

STARDUST MOTEL (1 mi. away)
666 E. Foothill Blvd.
Azusa, CA 91702
\$14 and up (213) 334-0251

MOTEL 6 (20 min. away)
929 W. Holt Ave.
Pomona, CA 91768
\$12 and up (714) 629-3214

COLONIAL MOTEL (1 mi. away)
534 E. Foothill Blvd.
Azusa, CA 91702
\$14 and up (213) 334-2555
Some units with kitchens

GRISWALDS INN (15 min. away)
555 W. Foothill Blvd.
Claremont, CA 91711
\$21 and up (714) 626-2411

PALM TROPICS MOTEL (1 mi. away)
619 W. Alosta
Glendora, CA 91740
\$12 and up (213) 335-2292

Area Campsites (Will not accept reservations until June. Make reservations directly. Send deposit covering one night and your car license number.)

TROPICS TRAILER PARK (2½ mi. away)
428 E. Alosta, Glendora, CA 91740
\$4.50 per night, 2 persons (plus 50¢ each child, \$1 each adult)
Hookups, pool, shower included

CALIFORNIA TRAILER GROVE (9 mi. away)
222 E. Foothill Blvd., Pomona, CA 91767
\$4 per night, 2 persons (plus 50¢ for additional persons)
Hookups, pool, shower included

TRANSPORTATION

The energy problem is still very much with us, causing many people to use public transportation. With General Conference being over the 4th of July in the U.S. bicentennial year, public carriers will be loaded to capacity. To protect yourself from disappointment, you will want to make your reservations early.

Please fill in the blanks below regardless of how you plan to travel. Return the completed form to the Convention Director by June 1.

PRINT your name: _____

PRINT your address: _____

_____ Phone _____

How many in your group? _____

Please PRINT the names of all persons in your group.

If coming by automobile, please PRINT in the following:

Date and estimated time of arrival at Conference grounds _____

Date and estimated time of departure from Conference grounds _____

If coming by air, please PRINT in the following:

Airport of Arrival _____

Arrival Date _____ Time _____

CARRIER _____ Flight Number _____

Do you want someone to meet you? Yes ☐ No ☐

Airport of Departure _____

Departure Date _____ Time _____

Need transportation to the airport? Yes ☐ No ☐

If you are coming by bus, please PRINT the following:

Station of Arrival _____

Date of Arrival _____ Time _____

Do you want someone to meet you? Yes ☐ No ☐

Departure Date _____ Time _____

Need transportation to the station? Yes ☐ No ☐

TRANSPORTATION CHARGES

For individuals or small groups and families:

To or from Los Angeles Airport by car — \$12 per trip*

To or from Ontario Airport by car — \$5 per trip*

To or from Greyhound Terminal, Claremont, by car — \$4 per trip*

* Up to 5 people may share the cost of above car fares.

For groups of 25 or more arriving or departing at the same time:

To or from Los Angeles Airport by Upland Church Bus — \$2 per person.

To or from Ontario Airport by Upland Church Bus — \$1 per person.

PLEASE PAY YOUR DRIVER UPON ARRIVAL AT YOUR DESTINATION.

Please complete all parts on both pages and return to the following address by no later than June 1, 1976. WE CANNOT ASSURE LODGING FOR THOSE WHOSE REQUESTS COME IN LATE.

Return this form BY JUNE 1 to: Paul Hostetler
Convention Director
Grantham, PA 17027

For more information, call the Convention Director at either:
Office: (717) 766-2511, Ext. 361
Home: (717) 766-2621

Lawrence and Shirlee Yoder are Brethren in Christ serving with MCC in Indonesia. Here Lawrence reflects a bit about

The Stuff of My Daily Activity

OUR SECOND three-year term in Indonesia is just about over. It hardly seems possible. As plans stand now, we will be in the U.S. on a three-month furlough from late April until late July 1976. We are planning to return to Indonesia for a third term, but our work during most of that term will be different from our work now. Beginning in 1977, we'll be involved full time in a study and research program on the history of the Mennonite-related churches of Indonesia. Shirlee intends to do some special work on the sociology of the churches. This will represent quite a change from our present work — Shirlee teaching fulltime and I teaching and doing MCC administration and myriad other things.

We are surely not lacking for things to occupy our days and minds. If you look at our churches here, the last four months have seen the consolidation of the growth from revival through the establishment of seven new independent congregations. These new churches were branches begun during a period of rapid growth to accommodate the new converts. Now after eight or ten years, they have come to the place where they are adult, self-governing, self-propagating and self-supporting churches. The average baptized membership of these new churches is about 125, with many more than that including Sunday school children. Another exciting thing is a real renewal in the matter of church members' awareness of financial responsibility to the church and of the local church's financial responsibility to the conference. Giving in our local congregation has been on the average of 2½ times greater in the last three months than it was during

the first six months of this year, this in a congregation of some 800 members.

The new year will bring the first attempt at an Inter-Asia Exchange Visitor Program, as well as a Voluntary Service program for Indonesian young people who want to give several years of their lives in service. The first volunteers will be assigned to the transmigration settlements in southern Sumatra. In 1976 the church here will for the first time send an Indonesian couple to serve as MCC volunteers overseas — the couple will serve in Bangladesh after some training in the Philippines and Taiwan. We are looking forward to finding other Indonesian people who are prepared to serve in MCC programs overseas.

In January we will also be looking into new program possibilities in the interior of West Kalimantan (also known as Borneo). The Muslim military commander of the area has repeatedly invited Christian churches to come and do evangelistic and development work in the region. It seems like an overwhelming opportunity but also an overwhelming task. The people of this tropical rain forest area are quite primitive in many respects — from health, education, economics and agriculture to religion.

All these developments plus more (e.g., five new irrigation pump projects and a new community health development program in Java, and a large agriculture and livestock program in the transmigration settlements of southern Sumatra) become the stuff of especially my daily activity. It almost leaves me breathless sometimes. There are half a dozen other new adventures we're trying to get moving on, but I can't give all those details.

(Excerpted from Yoders' Christmas letter.)



Lawrence and Shirlee Yoder and children in their front yard in Pati. Chris is on the left; Greg on the right.

Church News

MESSIAH COLLEGE

Waterloo University Recognizes Credits

Dr. Daniel Chamberlain, Dean of Messiah College, has been informed that Waterloo University, Ontario, is prepared to grant full credit in the general education program to Messiah College students transferring to this Canadian University for the purpose of concluding their undergraduate program.

This is the fruition of efforts by Messiah College to enable Canadian students to take the first years of their college program at Messiah and complete their work in a Canadian setting without delaying the completion of their undergraduate program.

Conrad Grebel College, a Mennonite related college, is affiliated with Waterloo University.

Canadian students enrolling at Messiah College are entitled to the Parish Grant Program, as well as other scholarship aid.

Messiah Sponsors Holiness Rallies

Two Christian Holiness Rallies were sponsored by Messiah College as an extension of a January Term course taught by Dr. Arthur M. Climenhaga, dean of Western Evangelical Seminary. With large crowds in attendance, the rallies were held at the Manor and Hollowell Brethren in Christ Churches.

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Dateline: Veintiane, Laos

Vietnam Delegation Receives Aid Report

Vientiane, Laos — "We can tell you are a peace and justice-loving people. We are very much moved that when our town was destroyed you came to our aid," Vo Van Tiep, vice-chairman of Ha Bac Province in North Vietnam, told a Mennonite Central Committee delegation in November. "We want to express our sincere thanks and deep appreciation for the help that MCC has given."

This expression of gratitude was given in response to the material aid that MCC sent to Ha Bac during 1974 after Atlee Beechey, MCC Executive Committee member, visited North Vietnam in January 1974 and medical and educational aid for North Vietnam was approved at the 1974 MCC Annual Meeting.

During 1974 MCC sent medical equipment including an obstetrics examination table, a small X-ray machine, a surgical lamp and laboratory and other medical instruments. Cement, glass, other building materials and school desks were sent to help rebuild and equip a primary school.

Ha Bac Province is located about 30 miles northeast of Hanoi, North Vietnam's capital. Lying along the Thuong River and interspersed with rugged mountains, rolling plains and a fertile delta, Ha Bac is a topographical miniature of Vietnam.

Tea and orange farms in the mountains, vegetable gardens on the plains and rice paddies on the river delta feed Ha Bac's 1.4 million people who are Vietnamese in the lowlands and ethnic minorities in the hills and mountains.

During the war, Mr. Tiep explained, Ha Bac was the target of 542 American air attacks which dropped 32,000

tons of bombs. Most of the villages in the province were bombed at least once, and 2,600 bombs fell in the Christmas bombing of 1972 alone, Mr. Tiep told the delegation.

Repeated efforts were made to destroy Bac Giang City, the political, cultural and economic center of the province, and to scatter its population. Although having no military installations, Bac Giang's position on the river and railroad made it a crucial link in a communications artery.

On December 19, 1972, the Bac Giang Hospital was hit by a major bombing attack. The staff of the hospital stayed through the onslaught to care for the emergency cases and their 100 patients, mostly women waiting to deliver. The hospital was totally destroyed, most of its medical equipment either destroyed or heavily damaged and casualties were high. The hospital was rebuilt in 1973 but on a smaller scale because of the lack of building materials.

Dr. Quang, director of the Bac Giang Hospital, told us that as a result of 30 years of war emergency medicine developed widely in North Vietnam. Every doctor learned to practice under the most difficult and primitive conditions. Doctors who were forced to operate in underground caves used parachute silk to form capsules in which they worked.

Along with emergency treatment, she explained, priority was also given to eradicating communicable diseases such as cholera, diphtheria, polio, malaria and trachoma. The primary targets for medical care were children, mothers and the wounded.

Based on the grass-roots medical

practice established during the war years, the concern now is to expand and improve medical treatment for the people. Having checked most dangerous communicable diseases through immunization and public health programs, Vietnam is now concentrating on leprosy and tuberculosis.

Bac Giang High School evacuated its 1,000 students to the mountains during the years of bombing. After 10 years the school was almost totally destroyed and the grounds were pockmarked with bomb craters.

Before a new school could be built, unexploded bombs still buried in the school grounds had to be uncovered and defused. Several of the students who volunteered for this task were killed.

Since returning to Bac Giang in 1973 students, teachers and parents have built a new school of mud and straw which just opened for use in 1975. With an emphasis on upgrading educational standards, North Vietnam is now requesting equipment such as physics and chemistry lab sets, microscopes and musical instruments rather than new, more permanent buildings.

Because Bac Giang and surrounding area along the Thuong River lie below water level during the wet season, dikes play an important part in agriculture in the lowlands of the province. During the war bombs were dropped on the dikes, flooding out the vegetable and rice fields along them.

The orange groves in the highlands of Ha Bac Province were not heavily damaged by bombing as lowland farming areas were. The director of an

to page eleven

"You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say unto you, Love your enemies . . . that you may be sons of your Father who is in heaven . . ."

—JESUS

Pulpit and Pew

Evangelism in the 70's

Louis Cober

EVANGELISM is a necessary element of a live, vital local congregation's program. I suppose few, if any, Brethren in Christ would disagree with such a statement. But how is it to be done? With sincere desire to be effective, our pastors, church officials, and congregational participants search for the answer.

The Highland church board and pastor wrestled with this question in a regular board session early in 1974. Charles Norman, pastor of the Rosebank Brethren in Christ Church in Kansas had been engaged as visiting evangelist for November 18-24, a Monday through a Sunday. It was felt that planning only for the traditional evening service might not achieve our purpose of getting the gospel to the unsaved . . . for often they chose not to attend. What could be done to make this week of ministry effective? Was there some way that we could help the believers of our congregation to share

in this time of evangelism? The following plan was developed.

Services at the church were scheduled for Monday, Wednesday, and Friday evenings, as well as Sunday morning and evening. Church families were encouraged to open their homes on other evenings or in daytime hours for the gathering of small groups for Bible study, sharing and prayer. They were encouraged to invite unsaved friends, neighbors and relatives, stating clearly that the Bible would be discussed and suggesting if they had questions, they could feel free to ask them. The evangelist and pastor sought to share the simple message of how one can be saved in these sessions without undue pressure on anyone. This kind of experience took place on several occasions, both daytime and evening.

We also suggested to our men that they might take the evangelist to lunch along with an unsaved business associ-

ate or friend. This provided opportunity to share the gospel over the table in a low pressure fashion. These appointments were cleared with the pastor prior to the beginning of the meetings.

On Saturday evening the Young Adult Sunday School Class of the church planned a fun/food/fellowship gathering in the home of a member. Knowing that several unsaved people would likely be present, we asked for several believers to share how they had come to know Christ. These were testimonies that attested to changed lives by the transforming power of Jesus Christ. We intentionally sought for testimonies by people of varying back grounds, feeling this would be most effective.

What were the results? We were delighted to see the Holy Spirit move in the lives of people, both believers and the unsaved. There were professions of faith during these sessions and some who were contacted then were saved in the weeks that followed.

Our congregation was pleased with this approach to evangelism. For us it seemed to work well. In fact, as the fall of 1975 came, we followed the same basic format with Charles Rickel as evangelist.

The above report represents a good and acceptable relevant approach to evangelism in the '70's. Other "sharings" from other pastors would be welcome.—PAGE EDITOR

DATELINE

from page ten

orange grove co-op explained, however, that the co-op was prevented from expanding as planned by the war. Youth, women's and trade groups, organized from the 150 families that form the co-op, do most of the work by hand on the 250 acres of orange trees.

The cooperative had planned to increase production of oranges and expand pig raising so that they could provide better housing and increase other social services for the workers. At present they have a primary school and a clinic with an assistant doctor.

"Our only desire is for peace for a long time and to rebuild our country and provide a better life for our people," the vice-director of the co-op said. "It is our hope that the ties between our province and MCC will grow."

"We appreciate what you have given," Dr. Quang of Bac Giang

Hospital told the MCC delegation, "but unfortunately it is not enough. We lost so much and lack so much equipment. We cannot give the kind of care we would like to our people."

The aid that MCC gives to Vietnam is an important contribution in healing the wounds of war, but far more important is the symbolism of the gift. It demonstrates our desire to reconcile and establish friendship, to reach out to the people of Indochina who have greatly suffered, to share our resources despite the U.S. policy of continuing hostility.

Vietnam's postwar needs are vast. Millions of dollars are needed for reconstruction. "We learned from the press that there were Americans who opposed this war," Mr. Tan, vice-principal of Bac Giang High School, concluded. "Now you come to help us restore our country. We hope that you will continue to urge the American government to help us in rebuilding our country."

MCC News Service

RELIGIOUS NEWS

from page eight

Evangelist Kathryn Kuhlman Recovering From Heart Surgery, Doctors Optimistic

Though "terribly debilitated," Evangelist Kathryn Kuhlman is making good progress in recovery from open-heart surgery, according to a close friend.

D. B. Wilkerson, Tulsa, Oklahoma, businessman and a personal advisor to Miss Kuhlman, said doctors are "very optimistic" about her expected recovery.

Mr. Wilkerson said, "God didn't elect to give her a miracle that way" when asked if faith healing were sought for Miss Kuhlman.

Though frequently called a "faith healer," Miss Kuhlman prefers to attribute healing at her "miracle services" to the Holy Spirit.

Miss Kuhlman was hospitalized in Tulsa on December 27. The following day, her mitral valve was replaced and a heart tendon repaired.

Besides himself, Mr. Wilkerson said, only Tulsa-based evangelist Oral Roberts had been permitted to visit Miss Kuhlman, who is in her early sixties.

LIVING ALONE IN A COUPLE'S WORLD



Janette Klopfenstein

I'LL never make it alone! There's just no way I'll be able to adjust to life alone in this couple-oriented society."

Often since the sudden death of my twenty-nine-year-old husband these words have welled within me as I realize how out-of-step I am with those around me. Learning to live without Rog in my private life is an unbelievable struggle, but making the switch from being a couple to being a woman alone is what causes me to retreat into depression most often. My adjustment is continuous. I can only share my experience with the hope that some of the problems and feelings of the person alone can be understood so that people will know how to help us cope.

The couple system is great for those who willingly choose to be a part of it. For a brief time as a career-minded young adult, I had decided marriage meant dishes, diapers, and stifled talent. Then I learned to love Rog and willingly became entrenched in the system. I liked the marriage arrangement — loving one person and knowing that I had his complete acceptance gave me a great deal of security. Instead of being stifled, I found that contentment in my personal life left me free to develop many interests. For me the marriage system was no issue, and I gave little thought to the needs of those outside my accepted way of life.

Now that I no longer have a husband, I find that the coupled society offers much frustration and hurt feelings for those alone. Ingrained in our system is the belief that marriage is the ultimate goal and attainment. We seem to be saying that those who aren't mated just can't be quite fulfilled or whole. Whether real or imagined, people alone often feel treated as if they're in a temporary state, waiting for that "right person" to come along so they can be "okay people."

What frightens me, now that I'm in a position to be aware of it, is that so many people alone are pushed into unsatisfactory marriages because it seems to be the only way to be a part of things. Rather than entering a bad marriage or one that will simply settle into mere tolerance, which so many seem to do, the unmarried should be allowed other dignified choices. Somehow we gather that "being married" means having all our problems solved and our needs met; consequently the person alone is tempted to blame problems, which are common to all, on the fact that she or he is single. Sometimes now I idealize our marriage to the point that I think, "If only Rog were here, I'd never have another problem in my life."

The push to marry is especially felt by people over twenty — because, after all, at their age it has to "be

serious." Unmarried couples are often besieged with comments and teasing about their plans to marry after only several weeks of dating. Sometimes the weariness of having to explain that "it isn't serious" or "why they aren't dating anymore" keeps some of my older single friends from what could be fun times.

Several of my widow acquaintances married after very short courtships and have obvious problems. I want the freedom to go out and have fun without being tied in knots thinking everyone has me coupled. I want to be allowed casual dating for a long enough duration to get to know someone before everyone has me linked permanently.

The struggle for identity, which is part of being human, seems exaggerated for the person alone, especially those who are suddenly alone because of death. I was very happy finding a good deal of my identity through my husband and our family life. After his death I began to question my worth as an individual and wondered if I would ever find value in roles other than his wife.

Sometimes I seem to be playing a part in a farce. I am going through all the motions of being a wife, keeping up the house and maintaining a family life for two boys, but I really am not a wife. People who understand the frustration of suddenly having to find new goals midstream in life and are patient with my feelings of lostness have helped me keep my sanity.

Need for Affirmation

The person who doesn't have a mate to give that close support and confidence which says "you're a valuable person" needs others to uphold and compliment. Those friends who have tried to make me feel like a talented, worthwhile person independent of what I had before have helped me tremendously. Much depression and illness stem from a person not having found that God-given beauty and worth within. People alone — the widows, whose roles in life are changed; the unmarried, who sometimes question if "something is wrong with them"; and the divorced, whose confidence is shaken by failure — need much affirming.

I get very sad when I think that the one person that I could count on to love me "no matter what" is gone. To be without this unconditional acceptance, which so many of us take for granted from our mate, is traumatic. Without this security I find myself turning to others for closer relationships. I need friends that I can trust to accept me totally. I just don't have the energy to waste on pretense, unreliable friendships, and the insecurity of having to im-

press. I thank God I have people with whom I can be honest about my feelings, people who love me and want to be near me even when I'm not much fun to be around, people who accept my moods and don't make me feel guilty when life doesn't seem too bright.

Not only do I need to be accepted, but I need to "feel" accepted, which is something I have to work at sometimes. Even with all the love and support, I am tempted at times to allow my very "differentness" to make me feel that I'm not really wanted as much as before.

The mechanics and emotional frustrations of fitting into society and its functions, which are so structured for couples, are almost too much to handle. It's just plain awkward to be alone. Even after I have worked through the personal problems involved with being alone I sometimes lose all perspective and want to withdraw to seclusion when I sit in a group of couples.

The person alone needs to be with people. Our married life meant having fun with other couples, eating out, and doing a lot of exciting things. To have all of this cut off suddenly would be more than I could take. The widow needs to do some of the things she did before. She needs to be included with the gang of couples at parties, to eat out, and attend social functions. The painful experience of missing Rog and being reminded of him when I'm with other couples is not as great as would be the pain of missing him and being excluded too. I want to be invited to anything that I would be if Rog were here. That way I can select which social situations I can handle now.

To feel excluded and forgotten by coupled friends, as many widows experience, would be overwhelming for me. At first the very awkwardness of being unescorted, of embarrassed seating arrangements, and of paying the bill made me want to give up and not put myself in such unfamiliar situations. Because my friends are persistent in making me feel comfortable, I am overcoming some of the problems inherent in being a woman alone. Going with couples in which both the man and woman are personal friends greatly helps lessen the "tag-a-long" feeling. After some practice, some can be quite relaxed escorting two women in public. A sense of humor keeps me from being embarrassed, and the paying issue can be solved by quietly slipping money to the man so that I don't have to stand in line.

No Bores

Including people in social functions is a precarious thing: The singles imagine that they aren't really wanted, and the couples feel that the singles wouldn't want to come because they'd be bored or feel awkward. But the planners of such functions need to keep things open. If people alone don't want to attend, at least they will feel good that they are wanted. It takes a lot of effort for a single person to remain good friends with married peers.

The church, where those in the minority should find the most acceptance, is often the place where the front seems most solidly coupled against them. Some of our Sunday school classes need to question their totally married membership. What does being married or not being married have to do with being included in a class? When all their peers are joining another class because they happen to be married, why should the single people be "boxed in" with the young adult class where they don't fit either? Why do the widows in some of our churches find married classes so uncomfortable that they join the unmarried ladies' class?

It seems to me that communication between the marrieds and the unmarrieds has stopped. Singles have told me that many couple classes give the attitude that if you don't have a house, a husband, and three kids you just don't fit. For the widow it's mainly a matter of the couples not verbally recognizing that one of the class members has

WOMEN ALONE FEMINAR

All women alone, whether widowed, divorced, separated or single, are invited to the Women Alone Feminar to be held at Camp Hebron, Halifax, Pa., on April 23-25, 1976. Theme of the Feminar will be "Alone, Alive, Alert." Speakers will be Henry N. Hostetter, Edgar Keefer, Ruth Dourte, Merle Brubaker, Beth Frey and John Fries. Women Alone, mark this date on your calendar and plan to attend. There will be a \$3 advance registration fee to be paid by April 10 and \$27 to be paid on arrival. For further information, write: Women Alone Feminar, Box 92, Grantham, Penna. 17027.

unique needs. It's easy to feel ignored because discussions do continue as if nothing has changed, and the widow feels as if her life has nearly ended.

Categorizing puts a lot of limits and unneeded frustration on the person alone. Even names can exclude. A local church changed the name of a quarterly social from "married fellowship" to "adult fellowship" and made a special effort to include the widows and the unmarried. What does a class called "Couples for Christ" say to those alone?

Of course, many of the feelings of exclusion and not being accepted are our own hang-ups. The person alone has to keep a sense of humor and not take offense at the slightest action that hints at exclusion. We have to make an effort to be involved with people and not expect them to always "bend over backward" to make us feel welcome.

Male Influence

I've always enjoyed being around men as well as women. Much of our social life centered around couples sharing good times and good talk. To have all male influence and companionship end in my life would be hard. Many widows have told me that when their husband died, few men considered them friends anymore. The men in the couples with whom they socialized soon stopped coming with their wives; and except for relatives, they can't count on any male friends to show interest in their well being.

Most women need the male opinion and influence in their lives. Single women have told me the frustration of enjoying male conversation but feeling guilty talking to a man if the wife doesn't say much. They always wonder if the wife thinks they're too aggressive. For the widowed mother the male influence has to be fulfilled somewhere, and I'm so grateful for grandfathers and friends who take a special interest in my boys.

In keeping up a house and large yard I find that I need male help many times. Knowing that I have male friends, as well as parents, that I can depend on for all kinds of help greatly relieves some of the physical as well as decision-making burdens that exist because I am alone.

I, along with all persons alone, need to feel totally accepted and worthwhile as an individual. I need to feel confident and included. I need to be made comfortable in groups and not limited by structures. I need male as well as female friends. I need these things so that my personal feelings of "being different" can be balanced and offset by the love and warmth of those around me. I want to be free to choose and not feel pressured into a marriage relationship simply because I can't cope with a coupled society. I want to be encouraged to again find personal happiness whether or not it involves another marriage.

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CHURCH NEWS

from page nine

Each program, which followed the general theme of "Exploring Dynamics of the Spirit-Filled Life," had spirited congregational singing, comments and prayer by regional bishop, personal testimonies by three or four people, an offering for the Christian Holiness Association, music ministry by a guest choir featuring "Come, Holy Spirit," and the sermon: "Holy Spirit and Power for What," by Dr. Climenhaga.

According to Dr. Martin Schrag, chairman of the Religion and Philosophy Department at Messiah College, and enthusiastic promoter of the rallies, each rally concluded with people responding to the call for commitment.

Messiah Auxiliary Luncheon

On March 13 at 12 noon the Women's Auxiliary of Messiah College will have their annual spring luncheon in the college dining room.

Miss Anne Kiemel will be the guest speaker. She is the author of a book with personal poetry entitled, *I'm Out To Change Your World*, and is dean of women at Eastern Nazarene College in Quincy, Massachusetts.

Reservations will be received for the \$3 tickets until March 5. Those interested should call the college receptionist, 717-766-2511.

CONFERENCES

Allegheny

A special service was held on Sunday, January 18, when the **Blairs Mills congregation** advanced from a mission church to a conference church. The pastor is Rev. H. William Swartz.

A quiz competition was held between the quizzers and the adults of the **Martinsburg congregation** on Sunday, January 18. Rev. Robert Keller, Sr., is the pastor.

Twelve young people were baptized on Sunday, January 18, from the **Mechanicsburg congregation**. On January 25, nineteen persons were received into church membership. Their pastor is Rev. Charles R. Burgard.

PAX GREECE REUNION

June 11-13, 1976

The reunion is being planned near Wooster, Ohio. Any former Greece personnel and their families are invited to attend. Peter Dyck will be present. There is a good possibility that Alex and Eleftheria Mavrides will be there. For reservations or additional information contact:

David Gerber

R. 3

Wooster, Ohio 44691

Phone (216) 669-2123

On Sunday evening, Dec. 28, the **Mowersville congregation** heard the youth of the **Roseglen congregation** present the play, "A Star out of Jacob," led by their pastor and wife, Rev. and Mrs. Simon Lehman, Jr. Mowersville's pastor is Rev. Mervin Potteiger.

Atlantic

The youth of the **Hummelstown congregation** were guests of the **Skyline View** youth on Thursday evening, Jan. 27. A mystery dinner was served. The pastors are Rev. Andrew Slagenweit — Hummelstown, and Rev. LeRoy B. Walters — Skyline View.

Special guest speaker to the **Manor congregation** on Sunday, Jan. 25, was Rev. Willie Cilliers. Rev. Cilliers, a white South African, is Secretary for Missions and Evangelism of the black section of the South African Dutch Reformed Church. The pastor is Rev. John Hawbaker.

Canadian

Ruth Long, from the **Houghton congregation**, has recently taken an assignment with the Board for Missions and will be serving in New York City. Rev. John R. Sider is the pastor at Houghton.

The **Massey Place congregation** viewed the film, "The Cross and the Switchblade," on Sunday evening, Jan. 18. The pastor is Rev. Douglas Sider.

Central

The **Mooretown congregation** held a special service for the youth on Wednesday, Jan. 21. A guest leader talked on "The Tabernacle." Rev. Clifford Hazzard is the pastor.

The **Valley Chapel congregation** installed Rev. and Mrs. Paul Smucker as pastor and wife on Sunday, Jan. 25. Rev. Carl Utery officiated in the installation service.

Midwest

The Christ's Crusaders of the **Zion congregation** led the morning worship service on Sunday, Feb. 1. An evening meal was held for the youth with John Nevin as the guest speaker. The pastor is Rev. Paul Z. Hess.

Pacific

The Children's Choirs of the **Upland Brethren in Christ Church** presented the musical, "I Like the Sound of America" during the month of November. Flo Price, composer of the musical, was present and participated in the program. Diana Havens is the director of the Children's Choirs. The pastor is Rev. Robert W. Hempy.

Births

Besecker: Sharlene Kye, born Jan. 5, to

Paul and Gladys (Myers) Besecker, Montgomery congregation, Pa.

College: Stephana Ann, born Jan. 4, to Steve and Marlene (Leshner) College, Montgomery congregation, Pa.

Crider: Melissa Pauline, born Nov. 9, to Mr. and Mrs. Daryl Crider, Air Hill congregation, Pa.

Day: Rebecca Marie, born Jan. 4, to Mr. and Mrs. John Day, Manor congregation, Pa.

Deyhle: Vaughn Eric, born Dec. 13, to Daniel and Karen (Hostetler) Deyhle, Harrisburg, Pa.

Edwards: Brian Keith, born Dec. 26, to Mr. and Mrs. Harry Edwards, Martinsburg congregation, Pa.

Garis: Tiffany Jonell, born Dec. 22, to Mr. and Mrs. John Garis, Souderton congregation, Pa.

Heise: Rhonda Loreene, born Oct. 18, to Mr. and Mrs. Vernon Heise, Fordwich congregation, Ont.

Hernandez: Josephina Lynn, born Dec. 23, to Mr. and Mrs. Obduilio Hernandez, Cross Roads congregation, Pa.

Hostetler: Robyn Lynn, born Dec. 31, to Lon and Debra Hostetler, Sippo congregation, Ohio.

Kaiser: Kelly Linn, born Dec. 24, to Mr. and Mrs. Ron Kaiser, New Guilford congregation, Pa.

Oldham: Eugene Ray, born Jan. 2, to Mr. and Mrs. Eugene R. Oldham, Messiah congregation, Pa.

Reaman: Janet Elizabeth, born Aug. 3, to Mr. and Mrs. Donald Reaman, Fordwich congregation, Ont.

Ross: Holly Noel, born Jan. 8, to Mr. and Mrs. John Ross, Martinsburg congregation, Pa.

Smith: Kathy Jo, born Dec. 30, to Mr. and Mrs. Harry Smith, Mechanicsburg congregation, Pa.

Spangler: Shane Eugene, born Jan. 7, to Mr. and Mrs. Robert Spangler, Fairview Avenue congregation, Pa.

Wert: Stephanie Lynne, born Nov. 22, to Mr. and Mrs. Timothy Wert, Free Grace congregation, Pa.

Winger: Rebecca Elaine, born Dec. 6, to Mr. and Mrs. Dwight Winger, Fordwich congregation, Ont.

Wolgemuth: Heather Lynn, born Dec. 18, to Mr. and Mrs. Dwight L. Wolgemuth, Cross Roads congregation, Pa.

Weddings

Barnick-Zook: Grace E., daughter of Mr. and Mrs. Harvey Zook, Orrstown, Pa., and Ronald, son of Mrs. Emma Barnick, Salem, Oregon, June 28, in the Air Hill Brethren in Christ Church with Rev. Roger Witter officiating.

Fickes-Rotz: Rosalyn, daughter of Mr. and Mrs. Clarence Rotz, and David, son of Mr. and Mrs. David E. Fickes, both of

Chambersburg, Pa., Jan. 10, in the Air Hill Brethren in Christ Church with Rev. Roger Witter officiating.

Herzog-Mayabb: Pamela, daughter of Mr. and Mrs. Everett Mayabb, and Pfc. Rodney Lee, son of Mr. and Mrs. F. E. Herzog, both of Dayton, Ohio, Dec. 26, in the Phoneton Brethren in Christ Church with Rev. Elam O. Dohner officiating.

Knepper-Stoner: Margaret Louise, daughter of Mr. and Mrs. Glenn A. Stoner, Mifflintown, Pa., to Darrel R., son of Mr. and Mrs. Lewis Knepper, Chambersburg, Pa., Dec. 13, in the Burnside Mennonite Church, Bronx, N. Y., with brother of the bride, Rev. J. Andrew Stoner, and Rev. Alvin J. Book officiating.

Lehman-Wingert: Denise T., daughter of Mr. and Mrs. Paul B. Wingert, Fayetteville, Pa., and Myron R., son of Mr. and Mrs. Edgar W. Lehman, Chambersburg, Pa., Jan. 4, in the New Guilford Brethren in Christ Church, with Rev. Maurice Bender officiating.

Moore-Schmidt: Donna, daughter of Mr. and Mrs. Harry Schmidt, Saskatoon, Sask., and Merle B., son of Rev. and Mrs. D. Maurice Moore, Meath Park, Sask., Dec. 27, in the Central Mennonite Brethren Church, Saskatoon, with Rev. Henry Penner officiating.

Rodgers-Hamman: Melody Ruth, daughter of Mr. and Mrs. E. Paul Hamman, and Steven Allen, son of Mr. and Mrs. Clarence Rodgers, both of Saxton, Pa., Dec. 20, in the Saxton United Church of Christ with Rev. John Bonebreak and Elder Roscoe Ebersole, grandfather of the bride, officiating.

Romberger-Kensinger: Joyce Arlene Kensinger, niece of Mr. and Mrs. Roy A. Cutman, and Harry Eugene, son of Mr. and Mrs. Richard Bomberger, Harrisburg, Pa., Nov. 8, in the Free Grace Brethren in Christ Church, with Rev. John A. Fries, Jr., officiating.

Sollenberger-Yoh: Carol, daughter of Mr. and Mrs. Carl Yoh, Jr., and Larry, son of Mr. and Mrs. Chester Sollenberger, both of Chambersburg, Pa., May 10, in the Central Presbyterian Church with Rev. Warren Hoffman officiating.

Stayman-Musser: Anna, daughter of Mr. and Mrs. Ira C. Musser, Shippensburg, Pa., and Wilbur Stayman, son of Mrs. Alta Gayman, Chambersburg, Pa., Aug. 23, in the Air Hill Brethren in Christ Church with Rev. Roger Witter officiating.

Obituaries

Brubaker: Chad R. Brubaker, age six, died Dec. 30, 1975, in the Holy Spirit Hospital. He was the son of Mr. and Mrs. Ronald Brubaker, Mechanicsburg, Pa. He is survived by his parents; a brother; and two sisters. He was a member of the kindergarten Sunday school class of the Grantham Brethren in Christ Church. The funeral service was held in Annville, Pa., with Rev. Dr. Robert Ives and Rev. Merle Brubaker officiating. Interment was in the Gravel Hill Cemetery, Palmyra.

Brubaker: Martha Brubaker, age 80, died Nov. 27, 1975, in the Colonial Manor Nursing Home, York, Pa. She was married to Norman G. Brubaker who preceded her in death. Surviving are a daughter, Mrs. Nancy Jo Smith; a son, Robert; and six grandchildren. She was a member of the Grantham Brethren in Christ Church. The funeral service was held in the Grantham Church with Rev. Paul Hostetler officiating. Interment was in the Grantham Memorial Park.

Burkholder: Mrs. Mary E. Burkholder, born Feb. 5, 1897, in Antrim Twp., Pa., died in the Harrisburg Hospital. She was married to Rev. Daniel H. Burkholder who preceded her in death March 5, 1971. She is survived by three sons: Alfred B., J. Wilbur, and Asa D.; a daughter, Mrs. Nancy Hunsberger; 12 grandchildren; and four great-grandchildren. She is also survived by three brothers and three sisters. She was a member of the Chambersburg Brethren in Christ Church where the funeral service was held with Rev. A. G. Brubaker, Jr., and Rev. Charles Rife officiating. Interment was in the Air Hill Cemetery.

Hostetter: Mrs. Emma Bertha Hostetter, born Feb. 1, 1891, died Dec. 16, 1975, in the Piney Mountain Home. She was the daughter of John G. and Catherine Sollenberger Thrush. She was married to Jacob R. Hostetter who preceded her in death. She is survived by four sons: Paul J., Samuel L., Abraham N., and John R.; a daughter, Emma Jane; six grandchildren; eight great-grandchildren; and one brother. She was a member of the New Guilford Brethren in Christ Church where the funeral service was held with Rev. Maurice Bender and Rev. Charles W. Rife officiating. Interment was in the Air Hill Cemetery.

Keim: Bertha V. Keim, born Feb. 7, 1913, died Dec. 30, 1975, in Hummelstown, Pa. She is survived by her husband, Charles S.; three daughters: Mrs. Sally Bohn, Mrs. Nancy Strausbaugh, and Mrs. Estella Martin; a son, John W.; a sister; a brother; and eight grandchildren. She was a member of the Hummelstown Brethren in Christ Church. The funeral service was held in the Trefz Funeral Home with Rev. Andrew Slagenweit officiating.

Lauver: Minnie R. Lauver, Messiah Home, born Aug. 12, 1897, died Jan. 14, 1976. She is survived by a sister, Mrs. Pearl Shoop, and several nieces and nephews. A memorial service was held in the Messiah Home Chapel with Rev. Leroy Yoder officiating.

Lehman: Mrs. Emma G. Kauffman Lehman, born Dec. 22, 1891, in Lancaster Co., Pa., died Dec. 8, 1975, in the Colonial Manor Nursing Home, York, Pa. She was married to Rev. John R. Lehman who preceded her in death. She is survived by three sons: Arthur J., Charles E., and Richard K.; two foster daughters: Mrs. Betty Lehman and Mrs. Geraldine Colley; four grandchildren; five great-grandchildren; and one sister. She and her husband served the Locust Grove Brethren in Christ

Church for 34 years. The funeral service was held in Red Lion with Rev. Harold E. Bowers officiating. Interment was in the Stony Brook Mennonite Cemetery.

Linkey: Clark Irven, born 1884 in Springfield, Ohio, died Dec. 28, 1975, in Upland, Calif. In 1907 he was married to Alma LaGrange who died in 1958. In 1961 he married Beulah Franklin who survives. He is also survived by a son, Cedris; three daughters: Mrs. Abel Haldeman, Mrs. J. Norman Fisher, and Mrs. George Wunder; six grandchildren; and eight great-grandchildren. He was a member of the Upland Brethren in Christ Church. The funeral service was held in the Upland Church with Rev. Robert W. Hempy, Rev. C. R. Heisey, and Rev. Alvin C. Burkholder officiating. Intombment was in the Bellevue Mausoleum.

Norman: Mrs. Josephine Norman, born Feb. 1, 1905, died Dec. 21, 1975, in Wainfleet, Ont. She was the daughter of Mr. and Mrs. Hiram Marr. She was married to Homer Norman who preceded her in death May 11, 1950. She is survived by four sons: George, Archie, Robert, and Alvin; two daughters: Mrs. Retta Hipwell and Mrs. Marion Dilts; three brothers; and three sisters; and several grandchildren. A son preceded her in death. She accepted the Lord at the age of thirteen and was a member of the Wainfleet Brethren in Christ Church. The funeral service was held in the Davidson Funeral Home, Port Colborne, with Rev. Edward Gilmore officiating. Interment was in Morgan's Point Cemetery.

Ritchey: Cloyd J. Ritchey, born March 24, 1907, in Tatesville, Pa., died Dec. 30, 1975, in the Chambersburg Hospital, Pa. He was married to Emily A. Wright who preceded him in death Nov. 21, 1973. He is survived by six daughters: Mrs. Grace Brocht, Mrs. Jean Wright, Mrs. Susan Wilkins, Mrs. Sally Mihm, and Anna Ruth Ritchey, Mrs. Joy Mihm; five sons: George, Ronald, Robert, Joseph, and Stephen; and two brothers. He was a member of the Brethren in Christ Church. The funeral service was held in the Masood Funeral Chapel with Rev. Bedsaul Agee officiating. Interment was in the Dry Hill Cemetery.

Rosenberger: Henry F. Rosenberger, born June 15, 1877, in Hatfield, Pa., died Dec. 4, 1975. He was the son of Bishop and Mrs. Henry H. Rosenberger. In 1902 he married Jennie Landis who died in 1910. In 1920 he married Ida Wilson Harley who died in Feb. 1972. He is survived by six daughters: Mrs. Mary Freed, Katie, Emma, Martha, Mrs. Elizabeth Weaver, and Mrs. Ida Flewelling; a son, Norman; and three step-sons: Claude, Paul, and Isaiah Harley. He was a member of the Souderton Brethren in Christ Church where he served for 60 years holding such offices as deacon, trustee, church treasurer, janitor, Sunday school superintendent, and church chorister. The funeral service was held in the Souderton Church with Rev. John A. Byers officiating. A memorial statement was prepared by Bishop C. B. Byers for presentation at the service. Interment was in the Silverdale Cemetery.

MRS LENORE L SWOPES 5-80
205 BRIGGS ST
HARRISBURG PA 17102



Van Lear Brethren in Christ Outreach

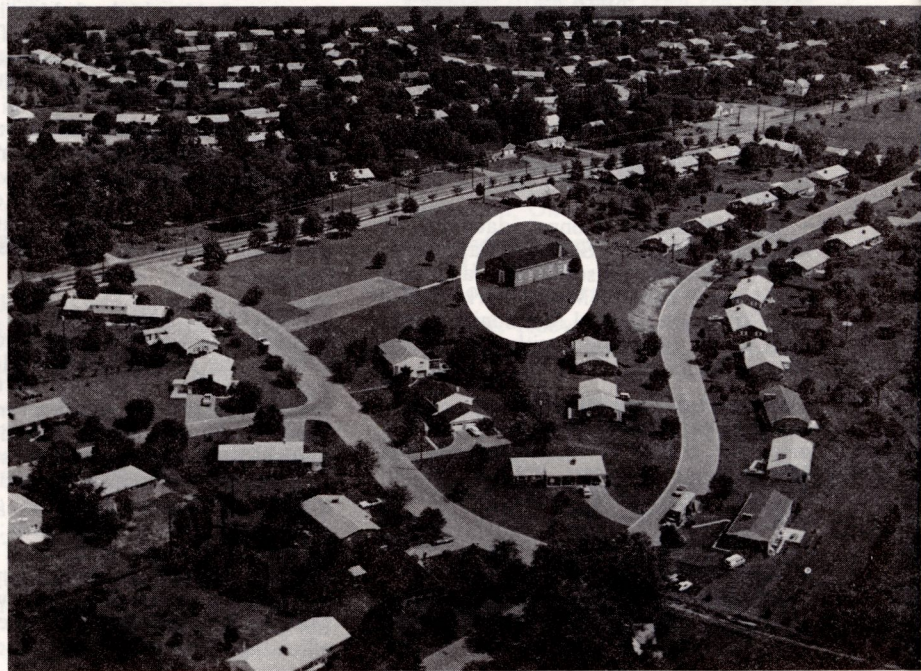
A UNIQUE three-in-one service was held at the new Van Lear Brethren in Christ Church in Hagerstown, Maryland, on Saturday, November 29, 1975. After all, it is not every day that you have the installation of a new pastor, the celebration of a fund-raising victory for the new extension congregation, and the dedication of the newly remodeled building all in one day!

In a day and age when many denominations and churches have dwindling attendance, eleven families of the Paramount Brethren in Christ Church left, led by God to start the new congregation at Van Lear. The difference in this transplanting of families is that, "Both congregations are going to grow because of this!" as Pastor J. Ralph Wenger of the Paramount congregation exclaimed.

Feeling the need for another congregation in the Hagerstown area, the Allegheny Extension Board secured a plot of land, with a church building, on the south side of Hagerstown. Members of the new congregation, along with those from Paramount, worked fervently in remodeling and refurbishing the building.

Van Lear was at one time one of several locations for a new church considered by the Extension Board. The Lord opened doors and seemed to put His approval on the site with a quick settlement. Rev. Simon Lehman, Jr., chairman of the Board, explained, "There were inhibitions at first, but once it got going, it was fantastic. There were green lights all the way. The Lord really blessed!"

Finally, the big day arrived. Over 200 people came from all over the conference and beyond to share with the new



congregation on a brisk fall afternoon. Leading the installation ritual was Bishop Henry A. Ginder of the Allegheny Conference. Accepting the Lord's call to shepherd the Van Lear Church was Clarence Brubaker, former pastor of the Cedar Heights congregation. Bishop Ginder charged Pastor Brubaker and his wife, Mary Anne, to "take on the task together" of spreading God's Word.

Starting the second part of the service — the celebration of the fund-raising victory — Rev. Charles L. Lehman briefly summarized the developments in the starting and completion of the project. Following this, Extension Board treasurer David C. Bert reported that the expenditures of the Van Lear project totaled \$156,041.74.

The Allegheny Extension Board had inaugurated a \$150,000 fund drive under the direction of Rev. A. C. Burkholder. On dedication day, two-thirds of the goal had been reached. Brother Burkholder projected that the fund drive would reach its goal.

The concluding portion of the service was the dedication of the Van Lear Church. First, S. Dwight Morgan, chairman of the refurbishing committee, presented the building key to Bishop Ginder, who then led the dedication ritual. Rev. Roy J. Musser gave the dedication prayer, asking for God's blessing and guidance. Following this, Bishop Ginder presented the key to the trustees of the new congregation, S. Dwight Morgan, David C. Bert, and Chester A. Sollenberger. Pastor Brubaker closed the service with a word of prayer.

—Scott Morgan